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The Project: Agonistic Human Ontology

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CONSCIOUSNESS – AN ONTOLOGICAL-CONFRONTATIONAL PERSPECTIVE AND NEW CATEGORIAL INTERPRETATIONS: Self-Knowledge, Intentionality, Subjectivity, Freedom, Value, Action

Abstract

The article attempts to answer fundamental questions, such as what Consciousness is, how it is formed, how it functions, what its role is, and how it interacts with other instances. It starts from the idea that traditional views fail in their attempts to explain how this reflexive and normative instance manages to free and generate Value, Subjectivity, Intentionality, and Action from the chains of Structural Determination, because they ignore antagonism as a defining force. In light of these shortcomings, the present work proposes the **Ontological-Confrontational Thesis**, which presents Consciousness, the nature of Consciousness as a **Hypercomplex Multinodal Agonistic Grip** – a field of multiple, dynamic, and irreducible confrontations. The formation of Consciousness (**Ontogenesis**) is explained as an act of active differentiation (**Dismergence**) obtained through conflict with Facticity and Alterity, a process through which **Subjectivity** crystallizes as a won position. The functioning of Consciousness is achieved through the permanent duel unfolded on two axes: the **Internal Axis**, where it agonistically interacts with Structural Predetermination, and the **External Axis** (with Existential Nonsense), transforming, through **Transmergence**, the energy of this conflict into the potential for Conscious and Voluntary Action. What results from this understanding is that a central role of Consciousness is that of the **Architect of the Person** (the force of **Ontification**), and the re-interpreted categories – including Self-Knowledge, Value, and Action – are shown to be existential victories obtained through fierce existential confrontations. Voluntary

Action and Specific Human Behavior are the supreme proof of the agonistic triumph of Consciousness.

Keywords

Consciousness, Ontology, Complex Multinodal Agonistic Grip, Antagonism, Confrontation, Structural Predetermination, Facticity, Agonistic Polarity, Agonistic Equilibrium, Subjectivity, Action, Self-Knowledge, Value, Freedom, Specific Human Behavior

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I. Introduction

What is Consciousness, how is it formed, how does it function, what is its role, how does it interact with other instances, and how does this reflexive and normative instance manage to generate Value and Voluntary Action from the chains of Determination? Etymologically, *conscientia* means "con-science" or "knowing-together," a semantic root that indicates its fundamental function of reflexive and normative synthesis.

Consciousness is not a simple state of awareness, but that meta-psychic instance that holds knowledge of the Self in relation to the World and, crucially, exercises value judgment and will. It is precisely this capacity to judge and choose – which we feel is the very essence of subjectivity – that has propelled it to the center of a long-standing philosophical-ontological debate, where classical paradigms, such as substantial dualism and materialism, have failed to provide a complete and functional answer. Dualism could not explain causal interaction with the physical, while reductionism empties it of any real power.

According to some of these ideas or theories, Consciousness is merely a simple epiphenomenon devoid of its own causal power, a passive "glow" that accompanies physical processes. Within this deterministic framework, our actions and decisions are not free initiatives but the strict result of the Structural Predetermination of the brain, the efficiency algorithms of the Mind, and the inherent biological impulses of the Psyche, which together represent our internal and necessary Facticity. Thus, an explanatory gap is created: how can a structurally determined system generate genuine Value, Freedom, and Action?

Previous views fail lamentably because they are static and, instead of explaining life as a struggle, ignore the essential element: the confrontation, antagonism, and conflict necessary for the emergence and sustenance of conscious existence. To answer this interrogation, we propose the **Ontological-Confrontational Thesis** on Consciousness, which redefines Consciousness not as a static substance or a passive epiphenomenon, but as an **Agonistic Grip** – a dynamic battlefield where Confrontation is elevated to the rank of an **Active Ontological Principle**.

Its structure will be analyzed as being defined by **Agonistic Polarity**, functioning based on the **Law of Tension Conservation** – an optimal, necessary tension of Antagonism (known as **Agonistic Equilibrium**). We will explore the formation of Consciousness as a process of active differentiation (**Dismergence**), through which **Subjectivity** crystallizes.

We will also analyze its functioning through the permanent duel on two axes: the **Internal Axis** (confrontation with Structural Predetermination/Facticity), and the **External Axis** (confrontation with Existential Nonsense), showing how through **Transmergence** it transforms conflict into the potential for Action. Finally, we will demonstrate that the ultimate Role in the Personal Architecture is that of the **Architect of the Person** (the active force of **Ontification**), arguing that Action is an existential victory obtained in the face of Structural Predetermination.

Such a redefinition, however, requires a clear understanding of the framework from which it emerges, which is why the next section will provide a brief history of traditional positionings and their failures in explaining the phenomenon of consciousness.

II. Brief History and Traditional Positioning in the Representation and Definițiune of Consciousness

Attempts to understand and define Consciousness have a long history in Western thought, but critical formalization began with René Descartes and his famous demarcation of substances, *res cogitans* (thinking substance) and *res extensa* (extended substance). Although he conferred upon Consciousness an ontological dignity distinct from matter, establishing a basis for modern subjectivism and the autonomy of thought, Descartes left unresolved the dilemma of causal interaction between the two, the so-called "pineal gland problem," a neuralgic point that generated much of the subsequent critique and from which monistic alternatives developed.

Subsequently, currents such as Empiricism (Locke, Hume) reduced the role of the subject to that of a passive recipient of sensations and impressions, considering Consciousness a mere "*tabula rasa*" formed exclusively through experience, a collection of external data. Through this approach, the creative, normative, and autonomous force of the Ego and Consciousness was neglected in favor of external sensory determinism and the passive association of ideas, transforming these instances into simple input processing nodes without real power of initiation.

In sharp contrast, German Idealism (especially Kant) reintegrated the active role of the transcendental subject, arguing that the reality of experience is mediated and structured by *a priori* structures of knowledge (categories of the intellect, which organize perceptual chaos), conferring upon Consciousness a constructive dignity, yet predominantly cognitive, focused on the conditions of the possibility of phenomenal knowledge, not on the dynamics of will and value in the existential and ethical sense. Thinkers like Hegel attempted to introduce dynamism through dialectics, but anchored the Spirit (the equivalent of collective consciousness) in historical evolution, not in the permanent internal tension of the individual.

In the 20th century, Phenomenology (Husserl, Merleau-Ponty) made a crucial shift, defining Consciousness through **Intentionality** – it is always, necessarily, consciousness-of-something, being actively oriented towards an object or a meaning. This freed it from the status of a simple internal receptacle or isolated substance and established the fundamental link with the world. This concept of active orientation was developed in depth by Jean-Paul Sartre, who emphasized the **Freedom** of Consciousness as "nothingness" (*le néant*), meaning the capacity to negate the given (to be not what it is) and radical self-determination, identifying it with absolute and agonizing responsibility, because man is condemned to be free.

However, not even existentialism treated **structural conflict** – that permanent internal and external duel of the being – as an active principle generating conscious existence itself, which gives rise to essential categories. Conflict was viewed more as an unfortunate consequence of the human condition in the world (the result of alterity or the fact that we are thrown into the world), a source of anguish, but not as the

fundamental and necessary ontological driving force. Traditional views fail, therefore, to explain the authentic source of Freedom and the generative force of tension, limiting themselves to a description of effects or a postulate without an explanatory mechanism of emergence. The lacuna, the shortcoming, is highlighted and challenged by our thesis, which treats Consciousness as the necessary expression of ontological/ontogenetic confrontation.

III. Consciousness as an Expression of Ontological/Ontogenetic Confrontations - The Ontological-Agonistic Thesis

The central thesis of our approach establishes that, at the ontological level, **Consciousness** is the necessary and vital manifestation of ontological confrontations (with the World, Nonsense, and Alterity) and ontogenetic confrontations (with its own psychic and biological forces and the limits of Facticity). This structure cannot be understood as a passive entity that merely reflects or receives, or as a static and harmonious instance, but as a **Complex Agonistic Grip**—a dynamic and permanent field of tension, which acts as an internal, meaning-generating engine and allows the process of **Agonistic Ontification**.

The **Active Ontological Principle** underlying this functioning is, unequivocally, **Confrontation**. Conscious existence is defined, therefore, by the continuous, energizing, and self-imposed duel, which forces the process of **Agonistic Ontification** (i.e., the becoming of the Being into a Person through the assumption of free and responsible projects, a movement of self-transcendence and self-creation). The duel is permanent, because each resolution of an initial tension immediately generates a new, higher tension (a new crisis of meaning or action), maintaining the inherent dynamism.

Consciousness finds its *raison d'être* and validates itself ontologically through the continuous effort to manage this duel, its goal not being the achievement of a state of absolute tranquility (which would be equivalent to ontological death, the cessation of movement and transcendence), but the maintenance of **Agonistic Equilibrium** -- an optimal, productive, and dynamic state of tension, from which meaning and assumed action result. This mobile equilibrium is the source of functional coherence and system resilience.

Through the effort to maintain Agonistic Equilibrium, Consciousness manifests active resistance against psychological and physical entropy, which tends to reduce complexity to automatism. This principle of struggle activates and guides the entire process, transforming automatic flows and inherent psychic processes (the Mind and the Psyche), which tend toward automatic efficiency and inertia, into **assumed reflexivity** through the conscious act of opposing the inertial flow, through decision and will.

Without this energy of struggle, no essential category such as Freedom or Value could sustain itself in the face of the causal determinism of the physical and biological world, which tends to cancel the autonomous act and impose necessity. This dynamic necessarily imposes a fundamental **Categorial Reconsideration**, because the essential categories – Freedom, Value, Subjectivity, Self-Knowledge – must not be seen as mere abstract concepts or given concepts, but as **active ontological forces** that are generated, defined, and maintained exclusively through tension and conflict. They do not pre-exist as separate entities, but emerge from the internal and external struggle of Consciousness with its own condition and with the world, being the modalities through which active and self-creating transcendence is expressed.

IV. Properties and Laws in the Formation and Functioning of Consciousness from an Ontological-Confrontational Perspective

To fully understand the mechanism by which such a dynamic and complex structure as the **Agonistic Grip** operates, it is vital to analyze its intrinsic structural properties and the universal laws that govern this tensional field. Consciousness is an open system, defined by its constant conflictual interactions and its capacity to maintain structural coherence under pressure.

Its Interface properties are those that allow functional contact and essential self-regulation: **Reflexivity**, the capacity to turn back upon its own functioning and acts, is not just self-observation, but an **agonistic normative self-interrogation**, fundamental for initiating the process of **Self-Knowledge**, but also for the constant re-evaluation of decisions made and projects assumed, conferring a meta-cognitive and normative character to the conscious act, criticizing itself. Another crucial property is the **Unity of the Conscious Field**, which ensures the coherence and integration of multiple experiences and perspectives, even contradictory ones, despite the multitude of stimuli and conflicts, preserving the identity of the Self as a singular and coherent experience in time and space. This unity is an act of **continuous agonistic synthesis** of diversity.

The Categorial Emergence Properties describe the unique generative dynamic of Consciousness. Here we find **Synmergence**, a process that is not a simple additive integration of data (a mere sum), but the **conflictual integration** of antagonistic data, essential for generating a superior and new meaning from contradictions, a synthesis that surpasses the opposing terms and does not cancel them. It is the capacity to simultaneously see the thesis and the antithesis and to create a dynamic, open synthesis, a permanent movement of surpassing. Then, **Telegence** represents that final and intended (teleological) orientation, which surpasses the simple logic of reactive causality, conferring upon Consciousness a vector of active projection towards goals not inscribed in

the initial causality, linking it inextricably to **Intentionality** and the capacity to create the future, imposing a free goal in the causal flow of the world, an act of transcendent will.

These properties function under the incidence of two fundamental **Dynamic/Agonistic Laws**, which reflect the necessity of the struggle for conscious existence:

1. **The Law of Agonistic Polarity** stipulates that an essential category (such as Freedom) cannot exist and cannot maintain its meaning unless it is in **continuous tension** with its opposite pole (Determination, Inertia, or Necessity), being an act of active balancing of antagonistic forces. The weakening of tension leads to the dissolution of the category and regression to automatism. This tension defines the very meaning of the category, conferring it with existential depth and ethical relevance.
2. **The Law of Tension Conservation (Agonistic Equilibrium)** shows that the goal of Consciousness is not the complete abolition of conflict (which would lead to stagnation and regression to automatism), but the **maintenance of an optimal level of productive agonistic tension**, a dynamic state that functions as the engine of evolution and decision. Stagnation or the cessation of confrontation is equivalent to dissolution in the automatism of the Mind or ontological stagnation, thus canceling the potential for Ontification and transcendence, which are also crucial in the agonistic ontogenetic processes of consciousness formation.

V. The Formation of Consciousness: Processes and Stages of Ontogenetic Development from an Ontological-Confrontational Perspective

Consciousness is not an innate, fully formed structure, but an entity that is formed and crystallizes through a complex and intense path of ontogenetic (developmental) confrontations that begin with the differentiation of the ego from the non-ego and continue throughout life in the form of identity reconfigurations and existential crises. This process of progressive emergence is a struggle for structure and coherence, a continuous effort to oppose, but also to give form to, biological determination.

The process is sustained and made possible by the **Neuroplasticity** of the brain, which provides the flexible biological substrate necessary for continuous adaptation and the integration of experiential conflict, as well as for the agonistic synaptic reconfiguration imposed by new choices and assumed projects.

The formation and development of Consciousness is guided by two fundamental processes that are themselves acts of fierce confrontation: The first, **Promergence**, represents the initial process of active projection of Intentionality towards the external world, manifested as a move toward a goal and asserting the Self in the face of the Non-Ego and the contingent. It is the force that pushes the being beyond itself,

establishing a vector of evolution and self-transcendence. The second, **Dismergence**, is the process of differentiating **Subjectivity** (the Ego) through active and conflictual delimitation from the Non-Ego, thus establishing the identity boundary and the uniqueness of perspective. Dismergence is, in essence, the first act of agonistic self-assertion through which an autonomous "Ego" is born, distinct from the undifferentiated mass of the world, an act that requires intense volitional effort and the assumption of the risk of separation.

These processes guide the **Stages of Consciousness Formation**, from the formation of the psychological base (the Psychic System and Personality, which represents the psychological and biological given, the sum of inherited and passively acquired traits), up to **Agonistic Ontification** — the supreme and final stage in which Consciousness fully assumes the existential project by exercising Freedom and responsible Action, becoming a **Person**.

In this journey, the **Role of Alterity** (of the Other, of society, and of culture) becomes defining, because the presence of the Other, with their own intentionalities and norms, obliges Consciousness to Dismergence, forcing it to crystallize its unique identity and sustain it in confrontation. Without this duel with the Other, Subjectivity would remain undifferentiated and unvalidated, incapable of manifesting as an autonomous and responsible force in the public and ethical space, lost in conformism and biological and social automatism.

This complex path of crystallizing Subjectivity through Dismergence and assuming the role of a Person is not passive or linear, however, but is permanently governed by the necessity of confrontation – therefore, a full understanding of the functioning of Consciousness requires a detailed analysis of the two major fields of confrontation, internal and external, in which it validates its existence and agonistic functioning.

VI. The Great Ontological/Ontogenetic Confrontations in the Formation and Functioning of Consciousness: The Internal Axis and the External Axis

Consciousness validates, maintains, and develops its existence as an expression of confrontations on two major axes, which define the source of agonistic-structural tension and its permanent battlefield, without which it could not generate the essential categories and could not transcend structural immanence. These axes cover the entire existential spectrum of the conscious being, from biology to metaphysics, from internal to external.

A. The Internal Axis (Personal Ontos) – The Duel with the Self: This axis comprises the essential ontogenetic and psychological confrontations, being the seat of the struggle for internal autonomy and volitional control. Consciousness duels intensely with its own structures: the struggle for **Freedom** against the **automatism of the Mind** (cognitive reflexes that try to solve problems quickly and pre-

programmed, always seeking the path of minimal effort, low-cost efficiency) and the inherent conditioning of the **Basal Psyche** (unprocessed instincts and emotions that tend toward immediate satisfaction and causality based on pleasure/pain, ignoring long-term consequences).

The deepest confrontation is, however, with the **Organism/Facticity**—the assumption of biological limits, finitude, illness, temperament, and death, elements that cannot be denied, but only integrated as material for the existential project. This self-confrontation on the Internal Axis is the primordial source of **Self-Knowledge**, obliging Consciousness to actively define *Who I Am* in the face of irrefutable biological, historical, and temperamental limits, transforming the raw, determined given into the assumed, that is, into conscious material for transcendence. The internal duel with Facticity is what grounds the possibility of **Freedom** despite biological Determination.

B. The External Axis (The Relationship with the Communal Ontos/World) – Projection into the World: This is the field of the existential, social, and ethical duel, where Consciousness exercises its power of transcendence in relation to the exterior. Here takes place the **Confrontation with Existential Nonsense**, where the tension generated by the fundamental indifference of the universe and the lack of intrinsic meaning (reflected in Camus's existentialism and the metaphysical silence of the cosmos, for example) forces the Being to project **Intentionality** (Promergence), creating an assumed meaning as an active and courageous reply to chaos and void. The lack of meaning externally requires a creative act internally.

Another crucial duel is the **Confrontation with Normativity**, a perpetual conflict for authentic **Value** against social, cultural norms, and ideologies imposed by society. This struggle is necessary in order not to become a mere executor of external rules, but an **autonomous subject** generating its own ethics and individual projects, an arbiter of its own axiological system, submitting norms to its conscious and critical judgment. The External Axis is where **Subjectivity** wins recognition through confrontation and where **Action** manifests its transformative efficacy.

Fie whether we speak of the internal struggle for Self-Knowledge in the face of Facticity or the external duel for Intentionality in the face of Nonsense, this demonstration of Consciousness functioning as an **Agonistic Grip** forces us to abandon passive definitions and adopt a radical re-interpretation of fundamental categories as active results of this process of permanent confrontation.

VII. Consciousness from an Ontological-Confrontational Perspective – New Categorial Interpretations: Self-Knowledge, Intentionality, Subjectivity, Freedom, Value/ Axiologicul Dimension, Action

In the Ontological-Confrontational vision, these six essential categories are not static entities, passively inherited, or simple logical concepts, but **dynamic products** and necessary effects of agonistic-structural tension. They represent the modalities through which Consciousness expresses and validates its existence as a **Complex Agonistic Grip**, being its instruments for active transcendence and agonistic self-creation.

Self-Knowledge: The Duel with Facticity and the Projection of the Self

Self-Knowledge is, from an ontological-confrontational perspective, the act of ontogenetic/ontological self-confrontation and not a simple reflexive introspection, but an **Agonistic Normative Reflexive Act** imposed by the necessity of creating a dynamic and constantly revised synthesis between the **Given** (what we are, the causal baggage, the limits) and the **Project** (what we can become, the teleological goal, the potential).

Consciousness engages in an intense duel on the Internal Axis with its own **Facticity**—the totality of physical, psychological, hereditary, and historical determinations that compose it. True self-knowledge is born from the rigorous conflict between the **Seen Self** (the Given), which represents passive and inert Personality, and the **Projected Self** (Transcendence), which represents the assumed Person and the ethical ideal.

This antagonistic dynamism allows Consciousness to determine what part of the initial given must be **assumed** (transformed from cause into conscious and responsible choice) and what must be **transcended** through voluntary effort, a vital distinction in the process of individuation and authentic self-creation, ensuring a continuous integration of the given into the project.

Intentionality: The Agonistic Response to Existențiala

Intentionality is the **Active Projection of Meaning and Purpose**, being defined by the ontological confrontation on the External Axis with **Existential Nonsense** and the **Inertia of the World**. The World, by its nature, is fundamentally indifferent, devoid of intrinsic meaning or moral purpose, a vast metaphysical silence that demands a response, an active reply from consciousness.

Tension is born between this void of the universe and the intrinsic human necessity for significance, for giving a finality to existence. **Promergence** and **Telegence** are the mechanisms through which Consciousness forces the entry of meaning into the world, creating an assumed project, a teleological structure that guides existence.

Through this act of will, Intentionality becomes an act of **ontological rebellion** that confers upon Consciousness the role of a generative

structure, and not just a receptacle, of meaning, affirming the existential vector of the being in the face of chaos and randomness, instituting, through confrontation not just necessity, an ethical and moral course.

Subjectivity: The Duel for Identity and Irreducibility in the Face of Alterity

Subjectivity is the **Unique and Irreducible Perspective (Qualia)** of the Being, and it is **won and maintained** through an ontological confrontation on the External Axis with **Alterity** and the tendency to **Objectify the Self**. To be a subject means to maintain an essential tension towards the Other, who, through their gaze and social norms, can reduce the subject to an object, to a functional category, annihilating its transcendence and uniqueness. Conflict is necessary to protect the authenticity of internal experience and the integrity of the Self.

Dismergence is the active process through which Consciousness separates and delimits itself from the Non-Ego, tracing a stable ontological boundary. Subjectivity is defined by this antagonistic dynamism and represents an **active failure of total integration** into the Communal Ontos, guaranteeing the ontological uniqueness necessary for individual **Freedom** to be exercised fully and responsibly, based on a personal, non-negotiable perspective that cannot be reduced to a simple statistical average of behavior.

Freedom: The Painful Tension of Choice Against Determination

Freedom is also considered the **Source of Moral Action** and is generated through the continuous ontological confrontation on the Internal Axis between **Conscious Decision** and **Determination**. This category is the most intensely dynamic and antagonistic of all, representing the essence of the internal struggle.

Freedom is not a state of grace or a passive property, but an **existential burden** (total responsibility) that translates into the painful effort to choose against one's own inertia, the automatism of the Mind, and biological forces. Freedom is not the absence of causality, but the capacity of Consciousness to **initiate a new series of causes (Action)** against the pre-existing causal chain.

It is won on the Internal Axis, where Consciousness duels with Facticity, under the incidence of the **Law of Agonistic Polarity**. Without this permanent internal conflict that forces it to self-transcendence and the assumption of an existential tension, Freedom dissolves into simple spontaneity or Determination, losing its ethical and ontological meaning, becoming only a sophisticated reflex of data processing.

Value/ The Axiological Dimension: Ethical Institution through the Duel with Imposed Normativity

Value is the **Authentic Guide of Free Action**, being established through an ontological confrontation on the External Axis between **Personal Ethics** (generated by Self-Knowledge) and the **Norms Imposed by Society/the Communal Ontos**. Authentic Value is not received passively as a cultural given, but is **instituted and assumed** by the Consciousness of the individual following a constant normative duel with social dogmas

and collective expectations, which try to standardize and passivize moral judgment.

This conflict ensures that the moral compass is not an act of social conformism, but a responsibly assumed **agonistic axiological hierarchy**, in constant tension with what society dictates and imposes. Value thus becomes an **agonistic normative principle** that guides authenticity, offering a solid ethical foundation for the free exercise of action and for autonomous moral judgment, avoiding passive conformism through ethical confrontation and the force of assumption.

VIII. Consciousness as a Whole: Ontological-Confrontational Conmergence and Transmergence (Global Agonistic Grip)

After dissecting the structural properties, dynamic laws, antagonistic forces, and essential categories, a synthesis becomes imperative, one that reunites all these elements under a unified vision to illustrate how Consciousness functions as a systemic whole. Consciousness cannot be perceived as a mere collection of psychological functions, but rather as a **Total (or Global) Agonistic Capture**, a dynamic, self-organizing system of structural tension that constitutes the very essence of being and its evolutionary engine.

In this integrative framework, we introduce the concept of **Convermergence**, which describes the way multiple antagonistic forces (the Internal Factors of Facticity and Mind, and the External Factors of Nonsense and Alterity) meet, intersect, and interact at the critical and dynamic nexus of Consciousness. Convermergence is, therefore, the field of active intersection for all ontological duels, a space for the active processing of contradictions, where contradictory inputs are forced into synthesis through cognitive and volitional effort. From this energized Convermergence arises **Transmergence**, which is the higher generative function of Consciousness. Transmergence is the act by which Consciousness utilizes the energy of tensions and conflict to transcend the initial given and create a new, projective meaning—a free action that was not predetermined by any of the converging forces. This is the capacity to synthesize a reality superior to the given one, an ontological and ethical innovation.

This system perpetually operates in accordance with the **Law of Tension Conservation (Agonistic Equilibrium)**, compelling Consciousness to maintain an optimal degree of conflict necessary to avoid stagnation and dissolution. Within this integrative framework, the six major categories function as interdependent poles: Self-Knowledge and Subjectivity emerge from the ontogenetic confrontations on the Internal Axis, establishing uniqueness. Intentionality is born as an agonistic response to Nonsense, orienting Consciousness toward a purpose through Telegence.

Freedom and Value represent the normative power to institute ethical and moral meaning. Consciousness as a whole is, therefore, an active generator of transcendence through Transmergence. It takes Determination (Facticity) and Inertia (Nonsense) and, through manifested Action, transforms them into an **Assumed Project** and **Moral Responsibility**, fulfilling the ontological cycle and ensuring the continuity of becoming.

These complex processes of synthesis, the convermergence of antagonism, have allowed us to view Consciousness as a whole—a dynamic, total, and self-organizing system that acts as the evolutionary engine of being; consequently, the next section will highlight how this Being and functioning as a whole are effectively realized.

IX. The Beingness and Functioning as a Whole of Consciousness from an Ontological-Confrontational Perspective

The preceding sections have dissected the structural properties of Consciousness, its dynamic laws, the antagonistic forces on the Internal and External Axes, and the re-interpreted essential categories. This analysis has led us to a deep understanding of the component parts but has also created the necessity for a synthesis that reunites all these elements under a unified vision. Consciousness cannot be perceived as a mere collection of psychological functions but, as we have highlighted, as a **Total (or Global) Agonistic Capture**—a dynamic, self-organizing global system of structural tension that constitutes the very essence of being and its evolutionary engine. The objective now is to describe the Beingness and Functioning of Consciousness as a whole—that is, how this Total Agonistic Capture perpetually operates, maintaining the Agonistic Equilibrium and asserting the subject’s transcendence through unceasing confrontation with inertia and Determination.

1. The Beingness as a State of Tension: The Condition of Permanent Agon

The Beingness of Consciousness is, in essence, a state of permanent and necessary **Agon** (struggle), a continuous re-actualization of the Self in the face of the Non-Self and its own dissolution. Consciousness does not exist as a static entity; rather, it reasserts and validates itself in every moment through its capacity to maintain the polar tension between opposing forces, in accordance with the Law of Tension Conservation. Should it cease to confront, Consciousness would dissolve, regressing to the level of automatic psychic functions and instinctual reactions, thus losing its superior ontological status. Thus, the existence of Consciousness is intrinsically linked to the constant effort to mediate conflict and resist inertia. This unceasing, self-imposed struggle is, paradoxically, the

supreme proof of Consciousness's ontological vitality, transforming crisis and difficulty into the engine of its perpetuation and spiritual and existential evolution, conferring upon it its own internal dynamic, irreducible to simple causality.

2. The Heuristic Mechanism of Agonistic Polarity

The functioning of Consciousness is based on the **Law of Agonistic Polarity**, which serves as a fundamental heuristic mechanism, guiding knowledge, decision, and moral evaluation alike. Consciousness does not process information in terms of monolithic absolute truth, but in terms of fierce tension between opposing poles, a continuous negotiation of meaning and options. This conflictual mechanism allows Consciousness to generate meaning and value precisely through the active differentiation and evaluation of antagonistic forces, lending depth to experience and judgment. Through **Synmergence**, Consciousness does not eliminate contradiction but integrates it into a new, coherent structure of meaning, elevating the process of knowledge from simple binary logic to a logic of vital agonistic complexity, capable of creating new and superior syntheses from conflictual material.

3. The Generative Function: Transcendence through Promergence and Action

A crucial function of Consciousness is the generative one—the capacity to produce what does not exist in the initial given, i.e., meaning, value, and existential projects. This is realized through the act of **Transmergence** compelled by the confrontation with the Inertia of the world. Through **Promergence**, Consciousness actively projects Intentionality into the future, establishing a purpose (**telos**) that immediately becomes an antagonistic force against the status quo. The finality of this process is manifested in **Action**, which is the proof that the internal tension of Freedom was strong enough to overcome the Inertia of Facticity. Thus, Consciousness functions as a generator of the **New**, transforming conflictual potential into assumed and responsabilizing reality, inscribing the free project into the history of the world through its transformative power.

4. Self-Affirmation: The Instance for Attesting Subjectivity

The Beingness of Consciousness is fundamentally linked to its function as the **Instance for Attesting Subjectivity**. Through **Dismergence**, Consciousness engages in a permanent confrontation with Alterity, aiming to protect its unique perspective (first-person singular) from the world’s and society’s attempt at Objectification. This antagonistic function is not merely defensive; it is affirmative, being essential for establishing, through fierce confrontation, identity and authenticity within the social field. Thus, Subjectivity is maintained as a vital tension, essential for conferring Value and meaning upon individual Freedom.

5. Dynamic Regulation: Agonistic Equilibrium and the Mandate of Responsibility

The optimal functioning of Consciousness is defined by **Agonistic Equilibrium**, which is an essential and perpetually unstable mechanism of dynamic regulation. This equilibrium does not imply a quiet average but a continuous and controlled oscillation between the extremes of polarity (e.g., between being free and being responsible for consequences). Consciousness must be free enough to initiate Action but assumed enough to integrate Determination (Self-Knowledge), avoiding irresponsibility. By consciously managing this internal duel, Consciousness earns the **Mandate of Moral Responsibility**, because only the entity capable of actively choosing under conditions of tension and conflict can be considered fully responsible for its Actions and their ontological consequences.

X. Consciousness within the Framework of the Personality System and the Person as a Whole from an Ontological-Confrontational Perspective. Action and Specific Human Behavior

In the context of the Ontological-Confrontational thesis, it is crucial to position Consciousness in relation to other major concepts that define the human being: **Personality, Person, and Human Behavior**.

Personality represents the ontogenetic-biological given, the aggregated sum of traits, temperaments, predispositions, reflexes, and automatisms, acquired or inherited—the sum of what we have passively become. It is **Facticity (Factum)**, the raw and determined material of existence, acting predominantly under the influence of the Mind and Psyche. **Consciousness**, conversely, is not Personality; it is the Agonistic Capture that rises against the inertia of Personality. Its role is to subject Facticity to reflexive judgment, to selectively choose from the given, and to transform it from a chain of causes into an assumed basis for the free project. Consciousness perpetually duels with its own "given" to extract the potential for transcendence from it and prevent stagnation, forcing becoming.

The Person, on the other hand, is the **Integrated Ontological Whole**. It is neither just the Personality (the passive given) nor merely Consciousness (the active struggle), but their **Dynamic Synthesis**, realized through **Ontification**. The Person represents the individual who has consciously assumed their Personality and projected Freedom through Intentionality and Action. Through the mechanism of Transmergence, Consciousness integrates the conflictual energy of internal and external duels, using Personality as an essential, but not defining, instrument for its project. The process of becoming a Person is never concluded; it is maintained by continuous Agonistic Equilibrium. An authentic Person is one who maintains an optimal tension between being

self (Personality, their causal past) and becoming (the Project of Consciousness, their teleological future), avoiding both yielding to automatism (loss of Freedom) and total severance from Facticity (the illusion of unanchored freedom), which would lead to a lack of grounding in reality. Consciousness, therefore, acts as the architect and guarantor of the Person as a Whole, being the instance that makes possible the coherent unity of an otherwise fragmented system, as well as the action, the specific human behavior.

Action is the **External, Assumed Manifestation** of Freedom and Intentionality. It is the final and objective proof of Agonistic Ontification and is validated through an ontological confrontation with the Inertia of the World and one's own passivity, overcoming the resistance of matter and the given. Action transcends simple behavior or reflexive reaction, being the point where internal tension materializes externally, inscribing the free project into Facticity. Action is the transformation of conflictual energy into a concrete and visible effect, involving Promergence and carrying the imprint of Moral Responsibility. Through Action, Consciousness finalizes the Ontological-Confrontational cycle, demonstrating that its agonistic force was sufficient to overcome the condition of a simple passive object and become a creative subject of the world and of itself, capable of initiating unforeseen causal chains, and fully assuming the consequences.

Action, however, is not equivalent to **Specific Human Behavior**; it represents only its apex. Specific Human Behavior is the complete spectrum of the Person’s manifestations. It is distinguished from purely biological reactions or behaviors determined exclusively by the Mind by two essential characteristics derived from the Ontological-Confrontational Thesis: **Plurality of Causalities** and **Assumed Responsibility**. Because the Person is an Integrated Whole resulting from Convermergence, their actions are not reducible to a single source (be it the instinct of the Psyche or the efficiency of the Mind), but are the result of tension and decision made within the Agonistic Equilibrium. Even when a behavior seems to be a simple routine of the Personality (Facticity), the choice not to oppose that routine is an act of Consciousness. Thus, Specific Human Behavior encompasses both Action (the free, conscious decision that generates Value) and complex reactions subject to normative judgment (the process of filtering and assuming automatisms). Specific human behavior is, in essence, the continuous manifestation of Consciousness’s struggle to maintain the Person as a causal Subject, and not as a simple object, compelling the individual to fully assume, from the perspective of Self-Knowledge, the causal chain—including those determined by their own Personality.

XI. Conclusions

The present work originated from fundamental inquiries regarding the nature, formation, functioning, and role of **Consciousness** within the architecture of the being/person, specifically in opposition to the thesis of **Structural Predetermination**. It demonstrates that traditional visions—be they inert Dualism or Epiphenomenal Reductionism—fail lamentably to explain the emergence of **Value** and **Action** pertaining to Consciousness, precisely because they ignore the antagonistic and conflictual character of conscious existence. Throughout the argument, I have insisted that leaving Consciousness either in an impotent non-material realm, incapable of any real influence on the physical world, or reducing it to a mere cerebral epiphenomenon devoid of causal power, represents a fundamental failure to recognize the essential tension that generates meaning and subjective reality itself. Our critique is based on the necessity of postulating an internal force capable of operating beyond structural determinism.

In this regard, I have proposed and argued for the **Ontological-Confrontational Thesis**, which redefines Consciousness not as a static substance that merely reflects the world, nor as a passive result, but as a **Hypercomplex Agonistic Capture**—a dynamic internal and external battlefield where **Confrontation** is elevated to the rank of an **Active Ontological Principle**. In this theoretical framework, the Architecture of Consciousness is not one of passive harmony or static equilibrium; rather, it is defined by **Multiple Agonistic Polarity**, functioning under the **Law of Tension Conservation**—an optimal, necessary tension of Antagonism (known as **Agonistic Equilibrium**), whose essential function is to generate the new through conflict and to maintain irreducibility toward the determined structural given. This polarity is the engine of all ontic activity generating Consciousness.

Our answer to the question regarding the nature of Consciousness is, thus, that it is the **Meta-Psychic Instance**, an agonistic emergent entity distinct from, but not separate from, the Mind and the Psyche, serving as a normative and judgmental instance. The formation of Consciousness—its ontogenesis—is achieved through a process of active differentiation (**Dismergence**), initiated by the permanent conflict with **Alterity** (others, the external world) and by the sustained effort to overcome internal **Facticity**. This process of Dismergence is not passive, but an active rupture that crystallizes **Subjectivity** as an ontological position earned through confrontation, demonstrating that Subjectivity is not a mere given, but a continuous conquest—an internal battlefield that must be constantly defended and reaffirmed through radical choices.

Regarding its functioning, Consciousness operates through a permanent duel on two well-defined axes. The **Internal Axis** involves the confrontation with **Structural Predetermination** (the Mind and the Basal Psyche—the automatist instances functioning on the basis of efficient necessity), which it subjects to a conflictual-normative judgment

in order to orient them beyond instinct or algorithm. This confrontation redefines **Self-Knowledge** not as simple introspection, but as an act of active confrontation, of brutal unveiling and assumption of one's own structural limits. On the other hand, the **External Axis** involves the struggle against the **Existential Nonsense** of the world, a struggle from which **Intentionality** oriented toward meaning is born. The functioning of Consciousness is, therefore, a perpetual labor of negation and challenge of the existential given through confrontation.

Through the mechanism of **Transmergence**, Consciousness transforms the energy of this internal and external conflict into the potential for **Action**, thereby negating the passivity imposed by Determinism and fulfilling its active causal function in the world. This is the moment of the categorical re-interpretation of Action, and implicitly of specific human behavior: it is not a mere neuronal output, but an exit from the predetermined structure, an act that inaugurates the new. Likewise, **Value** is not perceived or inherited from an external moral system, but is generated *ex nihilo* through the volitional effort to choose a path despite nonsense, thus validating Subjectivity as the primary source of value and meaning, rather than a mere mirroring of social norms.

The final role of Consciousness in the Personal Architecture is, therefore, that of **Architect of the Person** and an active force of **Ontification**—the force that gives shape to being. Consciousness interacts with the **Personality** (the inert, static given, the sum of determined reactions) to mold it and elevate it to the status of a **Person**—an **Integrated Ontological Whole**. This Person represents the supreme victory over the biological and psychic structure that would otherwise condemn the individual to mere repetitiveness and the absence of assumed meaning, being the result of conflictually assumed Self-Knowledge and volitional agonistic integration. Through this role, Consciousness ensures the transcendence of Facticity.

In conclusion, by applying the **Ontological-Confrontational Thesis**, I estimate that I have largely succeeded in demonstrating that Value and Action are existential victories obtained and continuously maintained in the face of Structural Predetermination, and not mere neurological results or algorithmic expressions. Action becomes the supreme and visible proof of this agonistic triumph, marking the only way to move from structural necessity to the assumed project, thereby conferring—through the power of Knowledge—upon Consciousness its status as an irreducible and agonistically-creative instance of the reality of the subject, the Human Being, and Specific Human Behavior.

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